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THE  
T R Y A L  
O F  
WILLIAM WHISTON, Clerk.  
FOR  
*Defaming and Denying*  
THE  
HOLY TRINITY.  
BEFORE THE  
Lord Chief Justice REASON.

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L O N D O N :

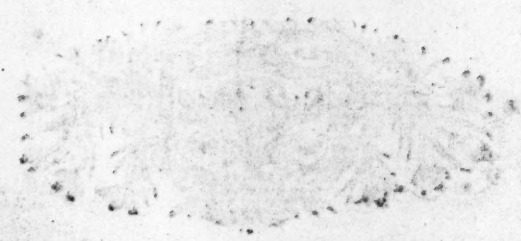
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THE  
TRIAL

OF  
WILLIAM WILSON, Clerk  
FOR  
Defence and Property

THE  
HOLY TRINITY  
BEFORE THE

Just Clerk of the Peace



DOWN  
IN THE YEAR 1800



T H E  
T R Y A L  
O F

WILLIAM WHISTON, Clerk,

BEFORE THE

*Lord Chief Justice* R E A S O N.

*Clerk of the  
Arraings.*



R Y E R, call o-  
ver the Jury.

*Cryer.*

*Alexand. Macraigh, Esq;*

*Patrick Oneal, Esq;*

*Macdonal Oconnor, Esq;*

*Shenkin ap Thomas,*

*Robert ap Reese,*

*Owen ap Tudor,*

*} Irish  
Jesuits.*

*} Welsh  
Nonju-  
rors.*

*Archi-*

*Archibald Mackintosh,* } *Scotch*  
*Tory Carnegy,* } *Rebels.*  
*Duncan Kinlough, Esqrs.*  
*James Guthrie, Clerk, Chaplain*  
*to the Thieves in Newgate.*  
*His Grace Roger Gainum, Archbi-*  
*shop of the Hundreds of Drury.*  
*Signor Cazzo, his Holiness's Pimp.*

*Clerk of the Arraigns.* Sir, if you have a Mind to challenge any of the Jury, you must do it as they come to be sworn.

*Mr. Whiston.* My Lord, I except against them all; and I defy the whole *Roman* Conclave to produce a Knot of greater Villains: I am sure the Jury must be packed; for is it possible to imagine, that three *Irish* Jesuits, three *Welsh* Nonjurors, three *Scotch* Rebels, the Chaplain of *Newgate*, and the *Pope's* Pimp, should all meet by Chance?

*Judge.* Take care, Sir, how you throw the least Slur upon the sacred Character of the Gown; but that you



you may not have the least Pretence, to charge me with Partiality, I will enquire into it ; though I think it scarce possible, that Men, so zealous in Support of the Church, and so rigid and scrupulous in Points of Faith, can be guilty of so foul an Action.

*Judge.* Who gave you in the Names of this Jury, Mr. *Sheriff*?

*Sheriff.* The Reverend Dr. *Codex*.

*Judge.* This is the most scandalous Proceeding, that ever was heard of in a Court of Justice ; Sir, it little becomes a Man of your sacred Function, to be packing of Juries. Let me have no more of these diabolical, inquisitorial Arts ; for the Honesty of a Layman will not bear it. Call another Jury, and take particular Care, that no Parson creeps into it.

The new Jury being sworn, the Clerk read the Indictment as follows :

*William Whiston*, Clerk ; You stand

stand charged, with having maintained, propagated and published, most horrid, damnable and blasphemous Tenets against the Doctrine, Worship and Majesty of the blessed Trinity; expressly contradicting the *Nicene* Creed, and defaming the whole *Athanasian*; impiously asserting them to be the Inventions of the Priests, to pervert and confound the Understandings of Mankind. This is what you are to answer, and God send you a good Deliverance.

*Codex.* Mr. *Solicitor General*, My Lord, Heaven is my Witness, with how much Sorrow and Reluctance, I appear this Day, to make good so dreadful a Charge, against this our unfortunate, apostate Brother; but when our holy Religion is concern'd, and our Church is in Danger, Compassion would be impious, and Humanity a Crime; for Experience daily teaches us, that Lenity and Tenderneſs would prove our Ruin. And surely, if ever there was a Case  
that

that cried out for rigorous Justice, it is certainly this before us ; which is no less, than robbing the Church, of one of its most valuable Mysteries; and the Deity itself, of two Thirds of its Dignity and Power : For it is to this sacred Mystery, that Mankind made the first Sacrifice of their Understandings; to this we owe the implicit Faith of the Layety, our own Wealth, Dignities and Power; and to this alone, we owe the spiritual Monarchy of the Church. Oh thou inexplicable *Three-One*! Thou wondrous Son! Subject, yet equal; generated, tho' eternal! And thou most Holy Spirit, inconceivably distinct from the Father and the Son, and yet the same with both! There stands the Wretch, that would destroy the God, that was made Man, to redeem him; and denies that God, which came down to sanctify him. Can a Christian hear this without Horror, or a Priest forbear to tear his Heart out! Amazing Mystery!

For

For tho' God can be seen by no Man, yet God the Son has appeared at sundry Times to the Patriarchs and the Prophets, and condescended to be born of a Virgin, and to live in the Man *Jesus*, distinct from the Father, yet one God : These are the divine Truths, this execrable Monster has denied, and for which I hope to see him suffer the most exquisite Tortures, the Zeal of Churchmen can invent. And now, my Lord, I shall beg Leave to call in the Witnesses, to prove the Fact.

*Judge.* Who would you call in first ?

*Mr. Solicitor.* Call in Dr. *Tr--p.*

*Mr. Solicitor.* I desire, Sir, that you would inform the Court, what you have heard the Prisoner say, concerning the ever blessed Trinity.

*Dr. Tr--p.* My Lord, he had the Insolence, to tell me to my Face, that it was the most impudent Piece of Nonsense, that ever was imposed upon Mankind ; and that they who  
com-



compel us to receive it, are the most inhumane of Tyrants.

*Mr. Solicitor.* Did you hear him say nothing else?

*Dr. Tr--p.* No, Sir, for I immediately knocked him down, and raised the Mob upon him, in hopes that he would have been tore to Pieces.

*Court.* Call in *Dr. W--nd.*

*Mr. Solicitor.* What Discourse have you had with the Prisoner about the Trinity?

*Dr. W--nd.* Sir, while the Prisoner was orthodox and pure in his Faith, no Man was more intimate with him, or valued him more than I did; but when I found him examining the Scriptures, and reasoning upon Mysteries. I profess, I was extremely apprehensive, that some great Mischief would happen to the Church; nor was it long, before he broke out into this fatal Error. My Concern was such, that there is nothing, which I would not have done to have saved his immortal Soul; I

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begged

begged him for his own Sake, and for the Sake of his innocent Brethren, to have Pity on a falling Church ; nay, I assured him of a couple of the fattest Livings in the Kingdom, if he would but seem to recant : But the vile Wretch was so far from being reduced to a Christian Temper, by this spiritual Encouragement, that he had the ill Manners to tell me, that he would have nothing to do with such a Parcel of hypocritical, base Rascals ; and that the Trinity was nothing but a Piece of Roguery invented by the Church.

*Mr. Solicitor.* Was that all that passed between ye?

*Dr. W.-nd.* Yes, Sir.

*Mr. Solicitor.* Did not you knock him down too?

*Dr. W.-nd.* Sir, I happened to be very much weakened with a small Running at that Time ; but had my Strength been equal to my Indignation, I should have knocked his Brains out.

*Judge.*

*Judge.* Have you any more Witnesses?

*Mr. Solicitor General.* Call in Dr. *Ro--rs.*

*Mr. Solicitor.* Pray, Sir, acquaint the Court with what you know of the Prisoner, in Relation to his defaming, ridiculing, or denying the holy Trinity.

*Dr. Ro--rs.* Sir, as I and several other orthodox Divines were gravely discoursing upon Tithes, Fine Ale, Pluralities, and such like spiritual Matters, the Prisoner happened to be by; when on a sudden there entered a very comely old Gentleman, who cried out with an audible Voice, the Mystery of Mysteries unfolded, to the utter Confusion of all Arrians, Infidels and Hereticks; *One is Three*, and *Three are One*, not only made visible, but even palpable; for here Gentlemen, you shall not only see it, but feel it. Observe then, here is but one Ball, now, Gentlemen you shall see this one Ball send forth

two other Balls out of itself, as big as itself, and yet not lose one Atom of its Weight and Grandeur. *Hocus Pocus Reverendissimi Spectatores*, the *One* is *Three*. Now, Gentlemen, be pleased to observe the Miracle reversed. *Pilluli Pilluli* congregate, *presto presto* unite, *osservate Signori Dottissimi*, the *Three* are *One*. These Eyes of mine, my Lord, were Witnesses of the Fact: and upon one of the Company's expressing an uncommon Satisfaction, and saying, that this ingenious Gentleman might be of signal Service to the Church, this execrable Traytor had the Impudence to declare, that we juggled with the Deity, as this Conjuror did with his Cups and Balls; and that the *blessed Trinity* was only an ecclesiastical *Hocus Pocus*; which blasphemous Insult upon our holy Order being sufficiently proved, we have nothing more to do, than to deliver him over to the secular Arm, which, I hope, will make such an Example of him,



as will satisfy the Vengeance of an offended Church.

*Judge.* You have heard, Sir, what is laid to your Charge, and now the Evidence against you has done, you may make your Defence.

*Mr. Whiston.* My Lord, as nothing could be more fortunate to me, than this Opportunity of defending the Truth, before so impartial and accurate a Judge; so it must be the highest Satisfaction to a free People, to see it maintained with that Candour and Fairness it deserves. Notwithstanding the violent Clamours, that have been raised against me, your Lordship must necessarily see, that my only Crime is, that of differing, from the rest of my Brethren, in a speculative Point; but a Point of such Importance, I must confess, that no less, than the Tyranny of the Priesthood, and the Liberty of the Laity depend upon it. My Cause, my Lord, is that of Truth, and I hope I shall be allowed the Liberty  
of

of asking those learned Witnesses such Questions, as will be most likely to discover it, and to set it in the clearest Light.

*Judge.* Sir, you may take your own Method in your Defence.

*Mr. Whiston,* I desire then to know, of the ingenious *Dr Tr--p*, whether the divine Essence can be separated from any of the Persons in the Trinity.

*Dr. Tr--p.* We hold, that it cannot.

*Mr. Whiston.* Then I desire to know, whether the second Person was sent with the divine Essence; or without it?

*Dr. Tr--p.* We maintain, that it was sent with it.

*Mr. Whiston.* Sir, I desire, that you would inform the Court whether you can conceive it possible, for any Being to be sent, and at the same Time not to be distinct and separate from the Being that sends it?

*Dr. Tr--p.* God damn him--*[aside.]*  
My

My Lord, I beg leave to observe, that this is a sophistical and ensnaring Question, and does not admit of a direct and categorical Answer; for we say, that although the divine Essence is in its own Nature inseparable, it must necessarily be the same Essence, said to be sent indeed, but not sent, according to human Conception of sending; but sent in an ineffable Manner, agreeable to the Nature of God, but inconceivable to Men; and it is that makes the Mystery, which is nothing else, but the Inconceivableness of the Manner, wrapped up in the Revelation of the Fact: And in the implicit and hearty Belief of your Inconceivables, lyes the true Secret of a meritorious and saving Faith; and this is the true Doctrine of the Church.

Mr. *Whiston*. The true Doctrine of the Church then is; that perfect Unity and real Separation, are compatible in the same Subject, and at the same Time!--but, to proceed;--  
I beg

I beg the learned Doctor would inform the Court, to what Intent and Purpose, the second Person in the Trinity was inseparably united to the Man *Jesus*, since it never gave the Man *Jesus* the least Assistance, in any one Act ; for he attributes every Virtue and Power to the Father, which is in Heaven?

Dr. *Tr.-p.* As nothing can be a greater Insult, upon the divine Majesty, than to censure his Conduct, and to call his Wisdom in Question; so nothing can be more incumbent, upon his Vicegerents, than to support his Dignity, and to justify his Ways with Men. Was it not infinite Goodness in the Almighty to live among us, to be a Witness to all our Wants, to overlook the Man *Jesus*, to give a private Account to the Father of what passed, and to hinder him from doing any Harm, tho' he did not afford him the least Assistance to do any Good? Such Actions as these, Sir, may be highly expedient  
in



in the Trine-oconomy, perfectly agreeable to the distinct Operation of harmonick Union, and absolutely necessary to the Execution of the wonderful Scheme.

Mr. *Whiston*. Since you have given so curious an Account of the Nature and Offices of the Deity, and seem to be so intimately acquainted with his Secrets, pray, what do you think of the Devil's hurrying the Almighty into the Wilderness, then tossing him up upon the Pinnacle of a Temple, and, lastly, of his having the Assurance to bid him fall down and worship him? Now, Sir, according to your Principles, the very Story itself is incredible; for his Excellence, the *Devil*, seems to fall as short of the high Opinion the Church has of his Cunning, in not knowing whom he had to deal with, as he surpasses the Limits they have set to his Power, by his ruling the Omnipotent. You hear my Objection, Sir,

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and I beg the Favour of you to answer it to the Court.

Dr. *Tr--p.* That *Christ* was carried by the evil Spirit into the Wilderness, the holy Scriptures do indeed declare; but then he was carried as Man, not as God. God indeed, for wise Purposes, permitted the Man *Jesus* to be hurried away, and to be tempted, and attended him, as a Witness of his Virtue. For I beg your Lordship to observe, that although the divine Nature was inseparable from the human, the divine Nature might give the Devil Leave to run away with the human, and at the same Time voluntarily accompany it; so that the divine Nature might act with the utmost Freedom, while the human was driven by Compulsion. And as to the other Difficulty, it is but supposing the Divinity's being *incognito*; and then, how could the Devil know a Word of his being there? And, consequently, does not deserve the invidious Reflections this Gentle-

Gentleman is pleased to throw upon him.

Mr. *Whiston*. Since the Doctor has resolved the last Difficulty with such extraordinary Subtlety, and has brought off the Devil so ingeniously, I must beg the Favour of him to explain one knotty Point more, and so proceed to the examining my Witnesses. I desire him therefore to declare, whether he thinks the supreme God deficient in Knowledge; and whether Christ has not expressly declared the second and third Person in the Trinity to be deficient in Knowledge, by positively affirming, that the first Person only (which is the Father) knows the Day of Judgment?

Dr. *Tr--p*. That there is such an Expression in holy Writ, the Church does not deny; and is also so fair and candid, as to admit that, according to the common Acceptation of Words, and the most regular Process of human Reasoning, the Son and Holy Ghost are absolutely excluded, by

that Knowledge being confined to the Father only; but then she says, that the Person being inseparable from the Essence, and the Father knowing by his Essence, and not by his Person, the Son being acknowledged by the Church to be of the same Essence, he must, in Respect to his Essence, necessarily have the same Knowledge, tho' he had it not in any other Respect; for the Attributes being the same, the Powers will be the same also. Tho' the Church does hold some Tenets indeed, which are of a pretty hard Digestion, yet Gentlemen will find themselves prodigiously mistaken, if they think she wants Arguments for her Defence.

Mr. *Whiston*. If the Doctor calls this arguing, he may go on indeed 'till Doomsday'; and as he has given your Lordship a sufficient Specimen of his ridiculous Trifling, and solemn Nonsense, that I may not provoke him to trouble your Lordship with any more of it, I will beg Leave to  
call



call in my Witneſſes, that you may hear what they have to ſay in my Defence.

Dr. *Tr--p.* Solemn Nonſence, you Dog! My Lord, ſuch Uſage is not to be bore; ſhall men of my ſublime Character be uſed thus? Shall the Representatives of God, and the Fellow-Labourers of Chriſt, who have a Power ſuperior to Angels and Arch-angels, be expoſed to the Scoſſs and Inſults of Libertines and Deiſts? If I can't have Juſtice from the Court, I will have it from the People. *Fire; Murther; the Church is in Danger; down with the Hereticks;* tear them to Peices; beat their Brains out; knock----

*Judge.* I would have you conſider, Sir, that you are not at *Oxford*, or in Convocation, but before an impartial Court of Juſtice, which is the Guardian of our Liberties; which will maintain its Authority, and commands Decency and Reſpect. And let me tell you, Sir, the People  
are

are not to be moved by the bellowing of a Priest; for they know you too well, to be your Tools any longer.

*Dr. Tr--p.* I little expected, that a Man of my Dignity and Order, should have been brow-beaten, for using a pestiferous Heretick as he deserves. Heresies, my Lord, are of too virulent, obstinate and exuberant a Nature, to be exterminated by Disputes. Such Plagues are to be cur'd by nothing but Fire and Sword; for, believe me my Lord, the Unity and Peace of a Church depends upon its Power; nor will it ever be safe and happy, till we can crush the Malignant, cruciate the Obstinate, and cut off the Rebellious, from the Face of the Earth; and - - -

*Judge.* Sir, you must not disturb the Court with your seditious Harangues; let the Prisoner proceed to call his Witnesses.

*Mr. Whiston.* Call in *Peter* the Apostle.

*Judge.*

*Judge.* What Question would you ask him?

*Mr. Whiston.* I desire he may be asked, What he thinks of the Doctrine of the Trinity?

*Judge.* You hear the Question, *Mr. Peter*?

*Peter the Apostle.* I do, my Lord; but as I never heard the Word before this Moment, I protest I cannot guess what it means.

*Judge.* *Mr. Whiston*, you have put the Question in too general a Manner, you should have opened it a little, and explained the Point in Dispute.

*Mr. Whiston.* I must beg to be excused, my Lord, for it is not my Business to explain my Adversary's Doctrine; besides, I am not really able to do it.

*Judge.* *Dr. Tr--p*, you must explain your Trinity; the Witness here does not know what to make of it.

*Dr. Tr--p.* The Trinity, Sir, is the sublimest Mystery in the Christian

an Dispensation, the Touchstone of an orthodox Faith, and one of the greatest Essentials towards the obtaining of everlasting Life. It is a Doctrine collected out of the sacred Scriptures, by our holy Mother the Church, which has appointed us to tell the People, that there is one God the Father, and one God the Son, and one God the Holy Ghost ; but that these three are not three Gods, but one God: That the Son is neither made nor created, but begotten ; and that the Holy Ghost is neither made, nor begotten, but proceeds. Or thus, Sir, the Father is the supreme God, and Jesus Christ is the supreme God, but not the same supreme God that the Father is ; and the Holy Ghost is the supreme God, but not the same supreme God that the Father is, or that Jesus Christ is ; and that notwithstanding they are not the same supreme God, yet they are not three supreme Gods. And in this Trinity none is afore or  
after



after other ; but the Son is begotten by an eternal Generation, and tho' eternally generating, has been generated from all Eternity. Likewise the Holy Ghost is by eternal Procession, eternally proceeding, yet Almighty from all Eternity. This is Trinity in Unity, and Unity in Trinity ; Three in One, and One in Three ; not Three, but One ; nor One, but Three. The First is First, the Second is from the First, and the Third is from the Second and the First. The First is not before the Second, nor the Second before the Third : But the First is First, the Second is First, and the Third is First ; neither confounding nor dividing, One and Three, or Three and One. Now this is the Catholick Faith, which except a Man believe faithfully, he shall perish everlastingly. This is all, Sir, which to be sure you knew, as well as we, tho' you did not reduce it to a regular System, and make it one of the Ar-

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ticles

ticles of your *Credenda* ; which, for very wise Ends, the Church has prudently done since. In short, Sir, you have nothing to do, but to tell the Court, that you are of the same Opinion with the Church, and at the same Time you will establish your own Character, and our Authority.

*Peter.* I am so far from being of your Opinion, that, I profess, I don't understand you.

*Dr. Tr--p.* Not understand me ! why nothing is plainer ; you are to believe no more than this, that there are three Persons and one God, and that every Person is very God.

*Peter.* So you only modestly desire me to believe, that there are four Gods.

*Dr. Tr--p.* Sir, you entirely mistake the Matter ; for tho' every Person is God, yet every Person is not a particular God, for they all subsist in the same Essence, which constitutes the Unity ; and the Trine-personality, subsisting in the Unity, constitutes

stitutes the Trinity. Sir, this is so clear and easy, that we don't scruple to teach it our Women and Children.

*Peter.* Tho' your Women and Children are so easily satisfied, I must be much better instructed, before I can be satisfied; wherefore I shall take the Liberty of desiring you to explain what you mean by Person and Essence.

*Dr. Tr--p.* With all my Heart, Sir; why Person, Sir, is a nominal Idea of an unsubstantial, uncreated, incomprehensibly, begotten, or proceeding Subsistence; purely and simply taken in itself, a Non-entity, but really and potentially distinguishing Entities. And Essence, being an occult, immaterial Substance, necessarily containing all those Accidents, without which it could not possibly subsist, the Person subsisting in the Essence, dialectically and logically speaking, may be said to be the Accident of the Substance, differing in Name and Nature indeed, tho' co-

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equal,

equal, co-essential, and co-eternal.  
*Wer't thou a Teacher in Israel, and knowest not these Things?*

*Peter.* Is that to be wonder'd at, if these Things have been invented since I was a Teacher? For the People in my Time had too much Sense to be the Inventors of such unintelligible Stuff, and too much Honesty to suffer it; but thy Tribe, &c.

*Judge.* Gentlemen, it will be impossible to come to a Conclusion, unless we put a Stop to this senseless, unmeaning Jargon of the Schools; wherefore, as it is my Business to keep you to the Point, I will propose the Question myself.

*Dr. Codex.* With humble Submission, my Lord, as the Prisoner stands indicted for Blasphemy against the *Nicene* and *Athanasian* Creeds, as explained by the Reverend Dr. *Tr-p*, I insist upon it, that the Witness's Evidence must speak directly to that, and must declare to the Court, whether he thinks *Tr-p*'s Trinity an orthodox



orthodox Trinity, or not. Mr. *Peter*, pray tell my Lord, what you think of *Tr-p's* Trinity.

*Peter*. Tho' I was bred but a poor Fisherman, there is no Reason I should be ridiculed, and have a strange Jumble of Stuff proposed to me, because I was not brought up to Learning. How indifferent soever these great Doctors may think of my Understanding, Christ did not think me unworthy of Matters of the greatest Importance. I never understood Quibbles and Riddles, nor do I understand these. When these Gentlemen are in earnest, and will ask me any thing that I can make any Sense of, I will give them as satisfactory an Answer as I am able; for this seems to be nothing but jingling with Words. Surely, my Lord, these Fellows must be a Pack of impudent Cheats; for they cannot possibly believe, what they would impose upon the rest of Mankind. Have you no Laws against such Hypocrites?

Dr. Co.

*Dr. Codex.* If your Lordship can hear the sacred Character of Churchmen thus scurrilously treated, I can't. We are likely indeed to expect Justice, when the Court is corrupted against the Priesthood! It is not the first Time, that the Earth has opened, and Fire from Heaven has consumed such, &c.

*Judge.* Jailer, take away that mad, persecuting Bell-weather, and let us go on with the Tryal. Mr. *Peter*, the Court has too great a Regard for your Character, to countenance any ludicrous Impositions upon you; and these Divines are in earnest, I assure you; for let it appear ever so unintelligible and absurd to you, this is the Faith, which we must subscribe to, or suffer the most rigorous Persecution here, and be devoted by the Church to eternal Tortures hereafter.

*Peter.* My Surprise, my Lord, is so astonishing, that I must beg a Moment's Indulgence, till I recover myself.

self. - - Am I asked, if this Creed is  
 Apostolical? If the most glaring Non-  
 sense, and the most manifest Contra-  
 dictions be Apostolical! Is there a  
 Man of common Sense, common Mo-  
 desty, or common Honesty, that  
 could ever have imagined, or pro-  
 mulged, such silly and impious No-  
 tions of the Deity? Have not all the  
 Prophets, Evangelists, and Apostles  
 continually ascribed all Might, Ma-  
 jesty and Power to the Father alone?  
 And has not Christ as often declared  
 to you, that he never did any thing,  
 nor ever could do any thing, without  
 the Authority and Assistance of the  
 Father? And does not he take hold  
 of every Opportunity of ascribing  
 every Action to the Father only?  
 Or can any Man shew me, where he  
 has given the least Hint, that he  
 himself was the supreme God? And  
 since I am called upon for my Opi-  
 nion, upon this Occasion, both for  
 the Satisfaction of Mankind, and for  
 my own Justification, I will now re-  
 peat

peat a Part of what I have formerly wrote relating to this Subject. In a publick Assembly at *Cæsarea* I spoke thus: Ye know *Jefus of Nazareth*, whom God hath anointed with the Holy Ghost, and with Power; who went about doing Good, and healing those that were possessed by the Devil, because God was with him. This Person God raised from the Dead, the third Day, and commanded us to preach, and testify to the People, that this very Person was decreed and determined to be the Judge of the Living, and the Dead. Is this describing Christ as the supreme God? Is not here a strong Assertion of a Power delegated to him from the Father, to enable him to perform those Works, for which he was sent into the World? Had he been God-man, he could neither have wanted nor received such Power. It is absurd therefore to suppose it to be sent where it could be of no Use. If  
Christ



Christ had been the supreme God, I must have described him in a Manner directly contrary to this. Then I must have said, Jesus Christ is God of Gods, he is the Omnipotent, has all Power originally in himself, and cannot possibly derive it from any other Being.

But how manifestly would this contradict, and clash, with what went before? Nay, it would not only contradict what I have said of him, but gives the Lye to every Description of him, thro' the whole *New Testament*. And I do here insist upon it, that the Assertions of the *Trinitarians*, in respect to Christ's Divinity, are absolutely incompatible with the Descriptions of him in the Gospel. Another Passage, in Confirmation of the same Principle, is as follows; *We made known unto you the Power and Coming of our Lord Jesus Christ; we were Witnesses of his Majesty, for he received from God Honour and Glory.* I shall not  
E trouble

trouble you, with any more Proofs; but only beg Leave to put this last into the Form of an Argument; as thus, The omnipotent God cannot receive Honour and Glory; therefore Jesus Christ cannot be the omnipotent God. Which Proposition, Gentlemen, do you deny?

Dr. *Tr--p.* Doeſt thou imagine, that Doctors of Divinity will have ſo little regard to their Dignity, as to diſpute with ſuch an ignorant, beggarly Fellow as thou art? What University wert thou bred at? Go to *Billingſgate*, Fellow, and there you will meet with Company that will ſuit you; for Deans, ſpiritual Lords and Doctors, don't uſe to talk to Fiſhermen.

*Peter.* I can't pretend indeed to a learned Education, but, in Recompence, I was bred at the Fountain Head of Humility, Mercy, Juſtice, and every Virtue, that can render Men happier or better; and ſhall not envy even real Acquiſitions, that  
are

are accompanied with Vanity and Infolence.

*Judge.* Have you done with the Witnesses?

*Mr. Whiston.* Yes, my Lord.

*Judge.* Who would you call next?

*Mr. Whiston.* *Paul* the Apostle of *Tarsus*.

*Judge.* What would you ask of *Paul*?

*Mr. Whiston.* I would have asked him the same Question, that was put to *Peter*, if I were not thoroughly perswaded, I should have a Repetition of the same Answer. Wherefore, I shall only ask him, whether he believes Jesus Christ to be the supreme God? and what was the Doctrine, he taught, concerning his Nature, Office, and Being?

*Paul.* When I endeavoured to convert the *Jews* and the *Gentiles*, I always spoke of our Saviour in the clearest and most intelligible Manner I was able; nor can I conceive, that any thing, I either said or wrote,

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could

could give the least Handle for any one to imagine, that I believed Jesus Christ to be the supreme God; for almost in the beginning of every Epistle, I have distinguished him from the supreme Being, by giving the Title of God to the Father, and that of Lord to our Saviour. Which Distinction runs through the whole Work, except in one Passage or two; and then the Circumstances in the Description distinguish them more effectually, than the very Terms themselves, which have been made use of for that Purpose. As for Instance, in my Epistle to the *Hebrews*, where I tell them, that *God, who spake in Time past to the Fathers by the Prophets, in these last Days has spoken to us by his Son; whom he hath made the Heir of all Things, and by whom he made the Worlds; who being the Splendor of his Glory, and the Character of his Substance; carrying all Things by the Power of his Word, making the Purification* of



of our Sins by himself, he sat upon the right Hand of Greatness in the highest; being made so much more excellent than the Angels, by as much, as he hath inherited a more excellent Name than they; for to whom of the Angels did he ever say, *Thou art my Son, this Day have I begotten thee?* And again, I shall be to him a Father, and he shall be to me a Son? But, when he brings his First-born again into the World, he says, and let all the Angels of God worship him. And to the Angels he saith, who maketh his Angels Spirits, and his Ministers a flaming Fire: But to the Son, Thy Throne, O God, is for ever; the Sceptre of Righteousness, is the Sceptre of thy Kingdom; thou hast loved Righteousness, and hated Iniquity; wherefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy Fellows, Have I not said in other Places, ye have the same Relation to Christ, that Christ has to God;

*God; that Christ is the First-born of every Creature; that he died, and was raised again from the Dead by God? Have not I said, as plain as Words can express, that there is no other God but one; for although there are such Beings as are called Gods, whether in Heaven or in Earth, yet to us Christians, there is but one God, viz. the Father, from whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him. I will have you know also, that Christ is the Head of every Man; Man is the Head of the Woman, and God is the Head of Christ; then shall be the End, when he shall deliver up his Kingdom to God the Father; then shall Christ be submitted to him that hath put all Things under him, that God may be all in all. Blessed be the God and Father of our Lord Jesus Christ, who hath put all things under his Feet; and made him the Head of all Things to the Church.*

*From*

From what I have just now said, I shall make it as clear as is possible for Words to express, that my Doctrine about Christ is diametrically contrary, to that which these learned Doctors so vehemently contend for. Nor will that trite and pitiful Distinction, of the divine and human Nature, in the least avail them here; for they will not only be driven from that weak Hold, but be cut off even from Chicanry itself. As they have hitherto admitted, that Christ existed in his highest Capacity before the Worlds were made, I shall argue upon that Supposition. Is there any thing then more clear and apparent, than that the supreme God made that very Person Heir of all Things, by whom he made the Worlds? Is it not the same Person that sits down at the right Hand of Greatness, and that is, made more excellent than the Angels? Is it not still the same Person, whom he calls by the eminent Appellation of God,  
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and whose *God bath anointed him with the Oyl of Gladness above his Fellows*? When this divine Person therefore was made Heir of all Things, did not he receive Dignity, Power, or some Advantage at least, which he did not possess before? When God made the Worlds by this Person, did he not use him as an Agent or Instrument, and consequently imploy him as an inferior Being? Again, Christ, you say, is the supreme God; but Christ is also the First-born of every Creature: Therefore the supreme God, according to you, is the First-born of every Creature. Here again, most consciencious and reverend Divines, your old Trick of playing fast and loose, with the divine and human Nature, fails you; for certainly Christ was not the First-born of every human Creature; for then he must have been born before his Mother. I hope, Gentlemen, that you will have the Modesty, to grant me  
 this.



And, in a Line or two farther, I have shewed you, that my calling Christ, God, is not the least Proof in the world, that he must be the supreme God; for this is a common Expression in the *Old Testament*, and is frequently applied to other Beings, as well as to the supreme; who therefore is distinguish'd by the Title of the God of Gods. For, in the *Old Testament*, even *Moses* and the *Judges* were called Gods; and this I have taken care to assert and explain in such a Manner, as makes it impossible for the Son to be the supreme God, if the positive Assertion of an Apostle may be allowed as a Proof; For I have solemnly affirmed, that to us Christians there is but one God, which is God the Father; consequently, unless they can prove the Son to be the Father, he cannot possibly be that one God. And I have also told you, that to us Christians there is but one Lord, which is Jesus Christ; therefore, as I have said above, if Jesus

Christ is not the Father, he cannot be the supreme God. Now I will submit it to the Determination of every honest Man, whether the Doctrine of the modern Apostles is not directly contradictory to mine, and consequently to that of all the sacred Writers. But what are not those Men capable of, that can tell you, that the eternal God was begotten; and that the first-born of every Creature was not created? Or what Absurdity can be equal to the following, *viz.* that God died to make infinite Satisfaction to God? Here is the immortal, eternal God dies to appease himself. Is it to be imagined, that if I had known Jesus Christ to have been the supreme God, that I should not have worshipped him as devoutly, adored him with as much Reverence and describ'd him with as much Majesty as the modern Apostles? Would not it have been my Duty as well as theirs, to have told the People, (whom I was to convert and instruct

struct in the Christian Faith) that the supreme God was come down from Heaven to be born of a Virgin, and to take humanity upon him; and that Jesus Christ, being God-man, was this supreme Being; and that, while *John* was baptizing the supreme God, the supreme God came down from Heaven, in the Form of a Dove, and sanctified the supreme God; and that he cured the Lame and the Blind, and raised the Dead by his own omnipotent Power, and not by that of the Father. But had I said this, I should have spoke most extravagant Nonsense, uttered a most audacious Falshood, and have impudently contradicted Christ himself; and for which I should deserve to be treated like an execrable Villain.

Mr. *Whiston*. As your Lordship has heard the Opinions of the chief of the Apostles, I shall beg Leave to call in the Evangelists in their Order, who must necessarily agree with

the Apostles, or the Christian Religion itself will fall to the Ground.

*Judge.* Mr. *Matthew*, the Question is very short, do you believe Jesus Christ to be the supreme God?

*Matthew.* My Lord, I shall be as short in my Answer. I do affirm it to be impossible, for that Being to be the supreme God, that ascribes every Act to, and derives every Power from the supreme God; and this Jesus Christ frequently acknowledges, in regard to himself: And said in express Words, *The Father is greater than me.* Oh, but says the learned Gentleman, this was spoken in Relation to his human Capacity. I wonder he does not tell me, that it was spoken in his childish Capacity, and that he meant his Father *Joseph*: Though to say the Truth, this is so silly a Speech, in the Sense the Church has taken it, that even a Child could not be weak enough to have made it. What a pretty Compliment then do they make Christ  
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and his Followers, by imagining that any of them could have been so profoundly stupid, as not to know that the supreme God was greater than a Man.

Dr. Tr--p. Give me leave to tell you, Sir, that there is a Finesse in that Passage, which is too delicate for a Gentleman of your Cast. However, I will do you the Honour to explain it to you ; and, in order to it, I must acquaint you, that your Master had a threefold Manner of conveying his Instructions ; which was many times by Parables, sometimes by Paradoxes, and, upon certain Emergencies, by Equivocation and double Entendre, as in the Case before us : For he being composed of two distinct Natures, it was entirely at his Election to call which of them he pleased [Me] ; by Virtue of which he might always have two different Answers ready, upon any extraordinary Occasion. For Example, Suppose now, that such a wicked Rogue as *Judas* had a mind to betray him,

him, and should ask him, whether he were the supreme God? Why, Sir, he might very safely have taken his Oath upon it, that he was not; only by mentally reserving *quatenus* the human Nature. On the other hand, if the same Question were to be put by a Disciple that he could trust, he might just as honestly own himself to be the supreme God; and we are credibly informed, that he never made the least Secret of it to his particular Friends: For notwithstanding that the Enemies of Religion have robbed us of the Privilege of pleading Tradition, they have not deprived us of the Liberty of founding our Doctrines upon it, or of making such Interpretations of the Scriptures as shall be most beneficial to the Church. And as it is highly reasonable, that we should pay a greater Regard to her Authority, than to a few unguarded Expressions of *Peter* and *Paul*; so we have unanimously agreed, to maintain her

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Myſteries to the laſt Drop of our Blood.

Mr. *Whiſton*. My Lord, Mr. *Mark* the Evangelift being abſent, at the beginning of the Tryal, I deſire, that he may have Dr. *Tr--p's* Trinity read to him.

*Judge*. Mr. *Mark*, you are cited here upon a very ſolemn Occaſion ; and the Reaſon of this Creed's being read to you is, to know whether you do in your Conſcience believe what is in it to be true.

*Mark*. My Lord, as I am a perfect Stranger to this Diſpute, I ſhould be glad to be informed of the Nature of a Creed, to know whence it is taken, by whom it is made, and to what Intent and Purpoſe it is publiſhed.

Mr. *Whiſton*. If your Lordſhip will give me leave, I will give him that Satisfaction in a very few Words. Sir, a Creed is a particular System of Faith, compoſed of the particular Opinions of a Club of Parſons, and it  
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is pretended to be drawn out of the holy Scriptures. This is what the People are obliged to profess, or submit to lose their Employments, and to be put in Jail, and be starved. And it is only for want of Compliance to this, that you see me here in Bonds.

*Mark.* Can the Church be so wicked and barbarous! And does it pretend to have an Authority from the Scriptures to persecute? And do the People tamely sit still, and suffer it? But let your Tyranny be ever so cruel and extensive, it shall not deter me from speaking Truth, and I defy you to shew the least Syllable in my Writings, that favours your blasphemous Nonsense; but on the contrary shall bring you such a Proof, that Jesus Christ is not the supreme God, that Impudence itself would almost blush to oppose it.

Dr. *Tr--p.* You Dog! how dare you treat the Spouse of Christ thus irreverently! Sirrah, you deserve - -  
*Ec.* *Mark,*



*Mark.* You mistake, Sir, it is the Whore of *Babylon*, that I chastise; whose Prostitution, Impudence, Cruelty, Covetousness, Corruption, Treachery, Insolence, and Ambition, were never equal'd on this side Hell. And certainly, if any Villains ever deserved eternal Tortures, they are those that corrupt and delude, the very People they take upon them to instruct and preserve; they are those that rob, tyrannize, and murder, under a Pretence of Religion, Humility and Charity; in fine, it is those rapacious, hypocritical, lecherous Gluttons, that have changed a plain and reasonable Institution into mysterious Nonsense and juggling Absurdities; placing the Essence of Religion in Quirks and Tricks; cheating the People, oppressing the Poor, trampling upon the Laws, and treading upon the Necks of Princes. My Lord, I should beg Pardon, for this severe Reply, if the Provocation had not extorted it, and Truth had not

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justified it; however, I shall now go on with my Proof. Our Saviour has often declared himself inferiour to the Father; and the Instance, by which I am going to prove, that he is so, is so very remarkable, that I shall consider it in as distinct and particular a Manner as possible. Speaking of the Day of Judgment, says he, *Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father only.* Who can cast his Eye upon this Assertion, of our Saviour, without taking Notice of the regular Gradation manifestly form'd with an Intent to exclude all other Beings whatsoever, and to confine the Foreknowledge of the Day of Judgment to the Father only. And since the Reverends and right Reverends have thought fit to say, that Christ is a Composition of a divine and human Nature, and that this Want of Knowledge is asserted of his human Nature only I shall, prove the contrary

trary of it beyond all Exception; for the very first Proposition excludes Christ, as to his human Nature, by saying, *that no Man knows that Day*; and the next Proposition excludes the next superior Degree of intelligent Beings, by adding, in a most emphatical Manner, that even *the Angels, that are in Heaven*, did not know it; after which he rises still higher, and declares, that even *the Son* (in that Capacity which he is in, superior to the Angels) did not know it, *but the Father* only: So that nothing in Nature can be more evident, than that all other Persons even of the Trinity itself, as well as all other Beings, are excluded, and that he has limited that Knowledge to the Person of the Father only; for whatever was not the Father, he positively affirms, was ignorant of that Day. Now it is certain, that the Son was not the Father, in any Sense; therefore could not know that Day: Jesus Christ therefore, being inferior in Know-

ledge, to the supreme God, cannot possibly be the supreme God.

*Judge.* You are called here, Mr. *Luke*, upon the Occasion of a learned Divine's being accused of Herefy, in having denied Jesus Christ to be the supreme God ; and, as you are one of the inspired Writers, the Court desires your Opinion upon that Point.

*Luke.* Your Lordship does me too much Honour, in calling me inspired ; I pretend to no more than that of being an honest and diligent Collector ; and claim no other Merit, but that of having faithfully recorded, what appeared most agreeable to Reason, or had the best Evidence to support it. If it had been the Doctrine of the Apostles, or the established Opinion of the Age I wrote in, that Jesus Christ was the supreme God, is it to be imagined, that I should not have declared it clearly and fully to all the World ? But I do affirm the Fact to be directly  
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contrary ; and if your Creed-makers are in the Right, I must be in the Wrong ; for I must acknowledge, that I have distinguished the great God, from Jesus Christ, in a great many Parts of my History ; which I could not have done, unless I had been a Fool, or a Villain, if I had thought, that Jesus Christ, and the great God of Heaven, had been the same omnipotent, co-equal, and co-eternal God. My Expressions are these ; *The Lord God shall give unto Christ the Throne of his Father DAVID ; the Christ of God ; the Chosen of God.* Though this Description of Christ is manifestly incompatible with the Character of the great God ; yet, since it is in the Power of Prejudice to hinder Men from seeing apparent Truths, and that whole Bodies of Men for the ir Interest, can be hardy enough to deny them, I shall beg the Favour of you to observe, how those Passages will appear, if we were to suppose Christ to be  
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the omnipotent God, and to be described as such. Those Passages then must run thus ; *The only, eternal, omnipotent God shall give unto the only, omnipotent, eternal God, the Throne of the only, omnipotent God's Father* ABRAHAM : And again, *The only, omnipotent God is the Chosen of the only, omnipotent God.* These Absurdities and Contradictions are so palpable, that as they, that can't perceive them, can see nothing ; so they, that will not acknowledge them, will acknowledge nothing.

*Judge.* What do you say, *John*, to Dr. *Tr--p's* Trinity ?

*John.* Verily, I am at a Loss what to say to that which I cannot possibly understand ; but thus much I may venture to affirm, that the Gospel I wrote, and the Faith I preached, was to enlighten Mankind. But that the Inventions of these Men have not only put out that Light, which the Gospel brought in to the World, but have extinguish-  
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ed the Light of Nature itself, and put the World into a much worse Condition, than it was in when it it had no other Guide but Reason to direct it ; for Reason will not act against itself, advise us to abandon it, or deliver it up to those who make it their Study to deceive us. My Account of our blessed Saviour is uniform, clear, rational, and plain, as will evidently appear from the following Passages. *Oh Father, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. And again, I proceeded forth, and came from God; neither came I of myself, but he sent me. I ascend unto my Father, and your Father, and unto my God, and your God. The Son can do nothing of himself; but what he seeth the Father do, that doth the Son also. They accused him of Blasphemy; because thou, being a Man, makest thyself God, Jesus answered them, Is it not written in your Law, if he call-*  
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*ed them Gods, to whom the Word of God came? Say ye of him, whom the Father hath sanctified, thou blasphemest, because I said, I am the Son of God? Jesus, a Man approved by Miracles, which God did by him: God hath made the same Jesus both Lord and Christ. The Words that I speak unto you, I speak not of myself; but the Father that dwells in me, he doth the Works. The Father is greater than I. These Passages are so plain, so full, and so conclusive, that, I protest, the strongest Thing I can say, in Justification of that which I have already wrote, is, that I cannot possibly express myself clearer, even upon the Occasion of the present Controversy. But what can Words do, if Men will be impudent and wicked enough to pervert them? nay, Men that have Front enough to deny the common, obvious, settled Sence of Words, would even deny, that there were any such Words at all, if it served for their*  
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Purpose. There is an End of the Use of Words, if, in expressing ourselves absolutely of any Being whatsoever, you may mean it partially, or totally, or take this Part or that; for at this rate, you may say your own Creeds backwards, and affirm that Christ (in his divine Nature, by tacit Reserve) was neither born, suffered, died, or rose again; and you may be just as orthodox, in affirming the contrary, if you are at Liberty to mean which Nature you please. Such Prevarications and Quibblings may become Priests and Jesuits; but it is monstrous, to charge the Messenger of God with them. What will destroy the Credit and Authority of the Gospel, if this will not? Or I should more properly have said what has brought it to the weak and despicable State it is in at present, but these infamous Practices of the Clergy? If any Man can shew me, that the whole Tenor of what I have wrote is not strictly conformable

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to those Parts, which I have just now cited, I will not only confess myself to be unworthy of the Name of an Evangelist, but submit to be call'd a Traitor to my Master, and a Deceiver of Mankind: For whoever shall affirm, that I have described Jesus Christ as equal with the Father, does not only endeavour to prove my Doctrine to be repugnant to itself, but makes the Scriptures of no Authority. Are these the Men that contend so vehemently for their being inspired! these, that have the Assurance to pervert or contradict the whole Tenor of them! If this honest Gentleman, Mr. *Whiston*, were to assert, that the Son is inferior to the Father, could he do it in stronger Terms, or in a more plain and positive Manner, than I have done? Could he say any Thing stronger, than that *the Father is greater than the Son*; that *He sent him, commanded him, and performed every Operation in him*; let every

ry impartial Man judge, whether he would look upon such a Character as this, to be the Character of the great God of Heaven, or to be that of an inferior Being.

*Judge.* Mr. *James*, what do you say to the reverend Doctor's Trinity? Do you understand it?

*James.* The greatest Part of what I do understand is false, and what I do not, I humbly conceive to be Nonfence. I am not for three Gods, I assure you; for I have said, *Thou believest that God is one, thou dost well.* I have profess'd myself a Servant of God, and the Lord Jesus Christ, which is Distinction enough, to shew that they are two distinct Beings. But if the Father be God, and the Son is God, God is not one. I write as I think, and I flatter myself, that I have wrote so as to be understood; for certainly, nothing can be plainer than that I affirm, that the eternal Godhead no more consists of three Somethings, than it does of thirty

Some things; and consequently, that this new-fangled Trinity must be a gross Imposition upon Mankind.

*Judge.* What do you think, Mr. *Jude*, of the Doctor's Trinity?

*Jude.* It is impossible that my Thoughts can differ from my Brethren's, and your Lordship shall judge, whether my Writings do or no; for I have certainly distinguished Jesus Christ, from the great God, if Language can distinguish Things. I have expressed myself thus, *Turning the Grace of our God into Lasciviousness; denying God, the only supreme Governor; and denying our Lord Jesus Christ.* And again, *To them that are sanctified by God the Father, and preserved by our Lord Jesus Christ.* Is it possible to imagine, that all the divine Writers should constantly distinguish Jesus Christ, from the supreme God, and yet know him to be the supreme God. What Sort of Apostles would these Gentlemen make of us? Had  
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not we Sence enough to declare it, or was it a Revelation reserved for later Times ? We are always ready to give Jesus Christ all the Honour, that is due to his Character ; but *to the only wise God, we say, be Glory, Majesty, Dominion, and Power.*

*Judge.* Gentlemen of the Jury, the unanimous Concurrence, of every Writer in the New Testament, against this Doctrine of the Trinity, being the strongest Proof, that can possibly be added to the Absurdity of it ; common Sense, and common Honesty, will sufficiently direct you, to bring in such a Verdict as may be expected from you.

*Jury.* We believe the Evangelists and Apostles to be very honest Men, and to have declared the whole Truth, and nothing but the Truth ; and, that vicious and corrupted Priests have invented these Absurdities, with a villainous Intent to confound the Understandings, and to destroy the Liberties of Mankind.

*Judge.*

*Judge.* You Gentlemen of the Clergy, since the Jury has acquitted the Prisoner, and brought you in guilty, I shall pass that just Sentence, which is established by that Law, which requires an Eye for an Eye. May the Layety shew you the same Mercy, they have ever received from you.

**T H E E N D.**



